1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

has been considered earlier. The economic part of the relationship was certainly very important, but it was only a part of a total relationship which had several aspects. In Coorg folklore there are instances of a servant's great loyalty to his master, and of the latter's great affection for the former. Achchu Koṭṭa, a Poleya servant of Kallumāḍa Ayyaṇṇa, threw himself on the funeral pyre of his master. Ayyaṇṇa was very ill when a caravan from Bēngūr set out for Malabar, and Achchu Koṭṭa joined this caravan against his master's wishes. Before the caravan had crossed into Malabar, Achchu Koṭṭa heard that his master had died. Torn with grief and remorse, Achchu Koṭṭa ran back to Bēngūr only to see the flames of the funeral pyre consuming the body of his dead master. Without a second thought Achchu Koṭṭa jumped into the fire. The members of the Kallumāḍa *okka* erected a stone in memory of Achchu Koṭṭa outside their ancestor-shrine. When an ancestor-propitiation is held in the Kallumāḍa *okka*, offerings of food and drink are made to Achchu Koṭṭa's stone.[1]

Formerly, a man and woman from the servant family or families observed ritual mourning for their dead master or mistress. The bond between master and servant was strong enough to find expression in ritual.

The *de facto* abolition of slavery by the opening of coffee plantations in the middle of the last century, and the great changes of the last hundred years, have contributed to the weakening of the bond between the master-*okka* and the servant families. But even now, when a Poleya does a piece of work, the mistress of the house gives him a small quantity of castor oil in addition to the wages (*kochchi*), paid in paddy. The application of castor oil to the head is supposed to have a 'cooling' effect on the entire body. Hard work, especially in the sun, brings about 'heat' in the body which needs to be 'cooled' by the application of castor oil to the head. The giving of castor oil by the mistress shows her concern for the health and well-being of the servant: it is an act of friendship.

[1] *Paṭṭōlé Paḷumé*, p. 364.

seedlings together, keeping a regular interval of six inches. Before the completion of the largest field, an open space of about ten feet wide is left throughout the whole length. This is the Coorg race-ground, offering good sport which greatly enlivens their monotonous work. From the men engaged in work, fifteen are selected for the race on 100 bunties of land. Wearing a pair of short drawers they are eager for the run for which their strong legs qualify them. The signal is given and away they scramble, plunge, and stagger in deep mud, roars of laughter greeting the unfortunate persons who sink in. Having reached the opposite bank, they return in the same way struggling to the winning post. Four or five only win the race. The first-comer is rewarded with a piece of cloth, the second with a bunch of plantains, the third with a jack-fruit, the fourth with a bunch of oranges, and the fifth with parched rice. When all the fields are planted, a feast is given by the landlord.

As a protection against the evil eye, some half-burnt bamboos about six feet long are erected in a line through the middle of the fields. It is now the farmer's business to regulate the water supply of each field, and to fill up the holes made by crabs in the embankments. The weeding is then attended to and failures replanted. At the end of October, when the ears of corn are fully out, small huts on high posts are erected, one for every hundred bunties, for the watchman who guards the crop against wild animals and at times fires a gun to scare them away. In November and December the paddy ripens, and the feast of the first fruits or Huttari is celebrated, after which the paddy may be reaped. The water is drained off the fields. The paddy is then cut down with a sickle close to the ground and then spread out to dry. After six or eight days it is bound into sheaves, carried home, and stacked in a heap, the ears turned inside. In January or February, chiefly in moonlit nights, the sheaves are taken to the threshing floor, spread round a stone pillar in the middle, and trod out by bullocks and buffaloes, when the paddy is winnowed. The best quality is reserved for seed and the rest stored for consumption or sale.

Cardamom Cultivation

The cultivation of cardamoms was formerly second in importance to that of rice, and a fine cardamom jungle at an elevation of 3,000 to 5,000 feet was regarded as a great asset. Cardamom grows in evergreen jungle at an elevation of 3,000 to 5,000 feet, but it requires subdued light for its growth. This is obtained by the felling of trees which let in light. February or March is the time for this, and the shaking of the ground causes the young plants to shoot up in three months. The capsules appear in the third year, and ripen in September or October, when the crop is gathered. A good crop is gathered for seven years, when the felling of another big

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

seed. The seed paddy is heaped up on the north side of the house, watered for 3 days, then covered up with plantain leaves and stones, till it begins to sprout. The nursery ground has meanwhile again been ploughed and harrowed, and the water allowed to run off, so that the grain when sown is just imbedded in the soft mud. After 20 or 30 days the blades have attained a height of about one foot and the seedlings are ready for transplanting. Beautiful as are corn and clover fields in Europe, there is no vegetation there that surpasses in beauty the brilliant green of a rice nursery. The eye is irresistibly attracted to these bright spots and rests upon them with the utmost delight! 243

Regulated by the monsoon rain the rice-transplanting takes place during July and August. The women, covered with leaf-umbrellas, called Goragas, that rest on the head and protect the whole of the body, pull out the plants from the nursery, tie them in small bundles, which are collected in one spot. Meanwhile the submerged fields are repeatedly ploughed and levelled with the Tawe, "till the soil is soft as treacle, white as milk the foaming surface," when all the men of the house, placed in a line and standing almost knee deep in the muddy fields, begin the transplanting in which women are not expected to join. The bundles are conveniently deposited over the field; each man takes a handful of plants at a time into his left and with the right hand presses with great rapidity 6 or 8 seedlings together into the mud, keeping a regular distance of about 6 inches. Before the completion of the largest field an open space of about 10 feet wide is left throughout the whole length. This is the Coorgs' race-ground and offers right good sport which greatly exhilirates their monotonous task. All the men engaged in the work—and 15 are reckoned for a 100 butties of land—may run, but 4 or 5 only obtain a prize. Wearing merely a pair of short drawers, they are eager for the run, for which their powerful [293] 243 461 526

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

243 461 526 legs well qualify them. The sign is given and away they scramble and plunge and stagger in the deep mud and roars of laughter greet the unfortunate wight who tumbles into the mud. Having reached the opposite bank, they return the same way, and hard is their struggle close to the winning post. The first comer is rewarded with a piece of cloth, the second with a bunch of plantains, the third with a jack-fruit, the fourth with a basket of oranges and the fifth with parched rice. When all the fields are planted, a feast for the people is given by the landlord. [594]

243 [989] As a protection against the evil eye, some half burnt bamboos about 6 feet high are erected in a line throughout the middle of the fields. It is now the farmer's business, to regulate the water supply of each field and to fill up holes made by crabs in the embankments. Also the weeding is attended to and any failures are replanted. At the end of October, when the ears of the grain are fully out, huts on high posts are erected, one for every 100 butties, for the watchman who guards the crop against wild beasts and occasionally fires off a gun. [343] In November or December the paddy gets ripe and the feast of first fruits or "Huttari" is celebrated, after which the paddy may be reaped. The water is drained off the fields, the paddy cut down with sickles close to the ground and spread out to dry; after 5 or 6 days it is bound up into sheaves and carried home and stacked in a heap, the ears turned inside. In January or February, chiefly in moonlight nights, the sheaves are taken down to the threshing floor, [435] spread round a stone pillar, fixed in the middle, and trodden out by bullocks and buffaloes, when the paddy is winnowed, the best quality reserved for seed and the rest stored up in the granary, already described, for home consumption and for sale, the price varying from 2 to 4 Rs. a butty. [179] A threshing machine, lately introduced by Lieut. Mackenzie, excited the astonishment and admiration of the